UNITARIAN MONTHLY

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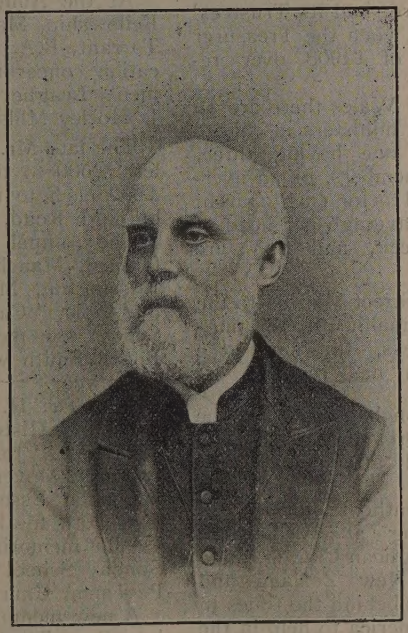

Rev. GEORGE FOX.

The Rev. George Fox is a name well remembered at Mossley, and at Park Lane Chapel. He was one of the earliest students for the ministry at the Home Missionary Board, 1856-59, became minister at the Mossley Christian Church, 1859-64: and at Park Lane Chapel, Wigan, 1864-90. At both places he is held in affectionate memory for the grand work he did. After retirement he died, Janury 1916, aged 81. His elder son is Town Clerk of Leeds and is knighted; and his second son is the Rev. Arthur W. Fox, M.A., of Todmorden.

Notes and News.

PLEASE NOTE: The Editor's full Postal address is now 470, NARBOROUGH ROAD, BRAUNSTONE, LEICESTER. Unless "Braunstone" is included in addressing correspondence there is a delay of a day in delivery.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

The Accounts of the Pioneer Preachers Committee show a deficit of £113 11s. 10d. An appeal is made for an increased income, and more subscribers. All willing to help should send to Rev. J. A. Pearson, 4 Ella Road, Crouch Hill, London, N.8. See article in this issue, page 62.

Manchester College, Oxford, had its Trustees' Annual meeting on June 17, when the Treasurer reported excess expenditure of £1908 over receipts.

In the Cardigan district of Wales there are 13 Unitarian Churches with six ministers in charge 5 having two churches, and one having three. They have a total of 1501 members, or an average of 250 per minister, or 115 for each church. The members contribute an average per head of 11s. per year or 2½d. per week, and they are asked to increase it to 3½d.

The removal of the Hurst Street Mission to the Waverley Road Church, Smallheath, Birmingham, has proved a success, for since the amalgamation the Mission has renewed its youth.

Our Mansfield congregation has increased the stipend of its minister (Rev. Ottwell Binns) by £50 in appreciation of increased attendancies and offertories.

The Rev. Wyndham S. Heathcote, formerly of Adelaide, has been lecturing at Wellington, N.Z., on "Why I left the Anglican Church," and he says that the people of New Zealand and Australia are a hundred years behind the times in theology. He is going to America to help in the Unitarian Forward Movement.

Miss Riddell of Belfast, has given £5,000 to the Irish (Unitarian) Sustentation Fund.

The Annual Public Examination, Unitarian H.M. College, Manchester, and other associatel proceedings took place June 28th, when farewell presentations were made to Rev. Dr. Mellone on his retirement from the position of Principal.

At Newchurch, Rossendale, Manchester, Mr. J. G. Ashworth retiring from the position of Sunday School Superintendent after 40 years' service was presented with enlarged portrait of a himself to be hung permanently in the school.

A photographic Roll of Honour has been unveiled in the Unitarian Schoolroom, Pendleton.

The Meetings of the Provincial Assembly of Lancashire and Cheshire at Burnley, June 22nd, were part of the celebration of the Jubilee of the Trafalgar-street Unitarian Church. They were supported by large attendances. Rev. J. Cyril Flower, M.A., was the preacher. Dr. Geo. Jessel was president. Important speeches and discussions on several important topics took place including The Laymen's League, and the closer organisation of forces. Rev. Dr. McLacklan, Principal U.H.M. College, was elected President for 1921-22.

Mr. S. C. Davidson, a Belfast Unitarian, was knighted by the King during the recent royal visit.

At the Annual Meeting of the Ministerial Fellowship, Manchester, June 29th, Rev. W. G. Tarrant, B.A., president, a resolution of gratification concerning the development of the Laymen's League was unanimously adopted. Rev. J. Morley Mills is the new president.

The late Mr. Fielding Johnson, Leicester, has left £500 to the Great Meeting Chapel, and £200 each to the Free Christian Church, Narborough Road, and to the Domestic Mission.

The Annual Meeting of the Missionary Conference, Manchester, June 30th (Rev. H. J. Rossington, M.A., B.D., president), discussed the topic, "Can the Churches win Labour?" Seven new members were added. Rev. H. Bodell Smith was elected president for the ensuing year.

Rev. Dr. H. McLachlan lectured before the Unitarian Historical Society, Manchester, June 29th on, "Joseph Barker and the Christian Brethren Movement."

London Essex Church (Unitarian) collections June 26th for hospitals, £120.

War memorials to 29 men of the Church and Sunday School have been unveiled at the High Pavement Church, Nottingham.

A new memorial church is to be erected to the late Rev. Thos. Anderson at Mexborough.

Rev. W. H. Burgess, M.A., of our Plymouth Unitarian Church is appointed by the American Unitarians to do research work in Yorkshire, concerning the home and family of William Bradford, first Governor of the Pilgrim Fathers' settlement at New Plymouth, America.

The annual pic-nic, N. Cheshire Unitarian S.S. Union was held at Mossley, July 2nd, when about 80 teachers and friends joined in tea and ramble.

A Sale of Work at Evesham for the Minister's House Fund realised £200.

Ex-President Taft (a prominent Unitarian) is appointed Chief Justice of the United States.

CORRECTION: For £2,200 page 53, col 2, line 10, read £22,000.

THE OBSTACLE.

There's always a river to cross,
Always an effort to make,
If there's anything good to win,
Any rich prize to take.
Yonder's the fruit we crave;
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.

For rougher the way that we take,
The stouter the heart and the nerve;
The stones in our path we break,
Nor e'er from our impulse swerve:
For the glory we hope to win
Our labours we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

—Unidentified.

Unitarianism For Inquirers,

Let us suppose that you are wishing to know about Unitarianism: What it is, and what it is not,—in other words,—that you are inquiring about it.

To begin then with—WHAT IT IS NOT: Unitarianism is not orthodox Christianity; it is not Trinitarianism; it has no connection with the idea of an everlasting Hell, nor with the doctrine of eternal punishment; it is not any kind of belief in the conventional Heaven—which means eternal boredom. It is not infidelity, it is not Atheism; it is not anti-religious; it is not Secularism; it is not Agnosticism; it is not fatalism; it is not dogmatic finality. It is not any of these.

What then is it? It is the simple and reasonable Gospel of Jesus, as he declared it, and as found in the New Testament records. It is his Christianity. It is the doctrine of Unity,—of the Unity of God in One person only—the Father; of the Unity of Man, of all men as His children; of the Unity of Man with God; the Unity of Truth and Righteousness; the Unity of life here and hereafter of unbroken continuity and progress; the Unity of purpose in the life and destiny of all Mankind. Its idea of hell is the disordered mind and the outward disorder it makes; and of heaven,—the mind at piece with itself in a condition of order and harmony, and in a right disposition towards all mankind and towards God. It regards evil as a passing phase certain to be destroyed and out-grown. It stands for "Whatsoever a man soweth that shall he also reap"; for healing correction and not for punishment; for the ultimate triumph of good in every soul; for the heaven of righteousness and healthy activity in well-doing; for the eternal nature of good; for belief in the absolute Perfection of God: for belief in the ultimate perfection of every human being; for belief in the inevitable evolution into the perfect life and its perfect system of society here and hereafter; for belief in free inquiry, in free seeking after the truth, in ever-advancing progress and development; in the divine nature and immortality of every human soul. That is a partial answer to your inquiries. But Unitarianism has a great literature. It has produced great thinkers, writers, poets and preachers. It is the pioneer movement in Religion, the advance guard of the spiritual forces, ever exploring new truth and readily welcoming new light. Because it rejects orthodox superstitions it is called heresy. In loyalty to Truth it bears willingly the cross of unpopularity. If you would know more about it you can obtain Unitarian literature free from the Central Postal Mission; secretary, Miss Florence Hill, 40 Frognal Lane, Hampstead, London, N.W. 3; or from the British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C.2. Do not hesitate to apply.

MINISTERIAL CHANGES: Rev. H. Dawtrey has been publicly welcomed to his new ministry at Wood Green, London; Rev. G. B. Stallworthy has entered upon his ministry at Billingshurst; Rev. Douglas W. Robson, B.D., of Oldham, is invited to be minister at Chesterfield; Rev. Sidney Spencer, B.A., of Rotherham has acepted appointment to St. Mark's Unitarian Chapel, Edinburgh; Rev. John Begg has begun his ministry at Colne; Rev. Edgar W. Hill has begun his ministry at the Huddersfield Unitarian Church; Mr. Percival M. Lee is appointed minister of Hermitage Street Chapel, Crewkerne; Rev. G. S. Woods, of Taunton, has accepted appointment to our St. Saviour Gate Chapel, York; Mr. J. T. Hardy is taking charge of the services at Narborough Road, Leicester; Mr. Leonard Badman is resigning his charge of the Bermondsey Unitarian Church in September.

DEATHS: Mr. Joseph Chadderton, Bolton, June 17th, 66; Mr. Henry Storey, Brooklands, June 18th, 63; Mr. Wm. Smith, Cheadle Hulme, June 20th, 56; Miss Mary E. Else, Leicester, June 21st, 78; Miss Mary Field, Hampstead, June 23rd; Mrs. Alfred Jones (formerly Suttill), Bridport, June 26th, 84; Miss Mary Kyme Wright, Ealing, July 2nd, 63; Rev. Joseph Wood, Crowborough, Sussex, July 11th, 79; Mr. T. F. Ward, J.P., Middlesborough. July 6th, 77; Miss Emma Hack, Loughborough, June 25th, 86; Mr. T. Lee Lloyd, Torquay, July 6th, 52; Frances Jane Robinson, Chard, July 14th.

The Unitarian Women's League.

ITS FELLOWSHIP WORK. By Mrs. Bernard Allen.

THE FELLOWSHIP WORK of the League owes much to the enthusiasm of its devoted secretaries—Miss Grace Mitchell for "Overseas," and Mrs. Reginald Wight for "Home."

Miss Mitchell has visited Australia and New Zealand, and more recently the United States and Canada, in order to develop this side of the League's usefulness. It was felt that even if every one of our churches had a branch of the League, there would still be individual women living in places where there is no church of our faith, who must feel very isolated from a religious point of view. Such a woman can become a "Fellowship" member. A lady correspondent is allotted to her, who writes to her once a month and sends her suitable literature, and in a general sense keeps her in touch with what is going on among her co-religionists—this has been found immensely helpful by many lonely women as innumerable letters show. Now suppose a woman who has been happily connected with a Unitarian church leaves the neighbourhood and finds her new home in a place where there is no Unitarian church: it may be that her husband's work takes him there, or she may be herself in employment, domestic or otherwise which necessitates her living in this new place. If there is a branch fellowship secretary connected with her former church, she arranges a correspondent for the exile, who sends her church news and literature and keeps in close touch with her. If there is no branch secretary and the name is sent to the Central Committee, Mrs. Reginald Wight arranges a correspondent for her.

But suppose this woman is going across the seas—to America or Canada for instance—this is an ordeal for any woman, but the "Fellowship" can help her greatly. Her name is sent to the Central Committee, who at once send it forward, with such particulars as they think helpful, to the Fellowship Committee of the Alliance of Unitarian Women, whose centre is in Boston. The ladies there then take the case in hand—a letter of welcome is sent on board the boat in which our Fellowship member is travelling, by the pilot, so that she may know there is a friendly interest awaiting her. Ladies of the "Traveller's Aid" come on board before the landing and plans are on foot to supply them with the name of our member through the "Alliance," in order that they may give aid about luggage, customs, etc. When our member reaches her final destination, she finds a friendly letter awaiting her, the offer of a regular correspondence and regular literature. Delightful friendships are often formed in this way. If there is a church near, the people are informed of our member's arrival and a welcome to the church is assured.

In the case of a woman going to Australia or New Zealand, a correspondent here, preferably in connection with her old church keeps in touch with her. If she should happen to go to a place where there is one of our churches, the people there are notified of her arrival. A letter recently received by the mother of a young bride going to New Zealand shows how pleasantly the daughter was received as a result of letters sent from the fellowship committee in England. This young woman was warmly welcomed, the ladies there called on her and invited her to their houses, and in every way helped her to settle down and learn the difficult business of home-making and house-keeping in a new country. The Fellowship bond has thus a practical as well as a spiritual value.

Unitarian Fellowship.

There are welcome signs of increasing life in the Unitarian Movement. Any one who reads what the Fellowship section of the Unitarian Women's League is doing as set forth by Mrs. Bernard Allen so very clearly on this page, must realise what great things are possible by the propagation of that spirit of friendly sympathy and help. It means the establishment of a world-wide Unitarian Sisterhood, spanning every ocean and encircling every land.

The new League of Unitarian Laymen will not be content to lag behind in this matter of fellowship. It is sure to do for men just what the Women's League is doing for its sisters in the Faith, so that no man of the Unitarian belief shall anywhere be without friends. This linking together in personal sympathy and friendly interest may bring about a widespread Unitarian Brotherhood embracing every part of the earth. Who can measure its possibilities? Who can foretell what its magnificent results will be?

This is just what is needed,—the propagation of that spirit amongst our own people everywhere which makes real brotherhood and true sisterhood. We believe fully and unreservedly in the universal Fatherhood of God and all that it can possibly mean. We must let that Fatherly love use us as its effective instruments; we must let it stream through us to those most in need; we must show our belief by our works. The brotherly bond must be as strong or even stronger than has yet been realised in any freemasonry.

For the Children.

By Rev. H. FISHER SHORT.

PIP AND WINKIE.

There are kiddies who have never seen the sea—
Who've never had a ripping sea-side holiday;
Just think how truly happy they would be,
If you would help to give them such a jolly day.

There's the moral—send a contribution to some poor children's holiday fund—and here's the tale.

Pip and Winkie were weeds. How they got such names they did'nt know and no one ever told them. They lived in Eccles Croft, which wasn't a croft at all, but a sunless, smelly slum tucked away in a corner of the city. Pip and Winkie would have been flowers had they been reared in a children's garden, for Pip had the love of beauty hiding in his heart and Winkie had more than the beginnings of human tenderness. But when a child sees little more than dirt, hears little more than curses, knows hunger and cold at first hand, it cannot help being a weed. In the fierce little struggles which make up his life, the instinct of self-preservation makes him crafty and cunning and unpleasantly precocious. So it was with Pip and Winkie. They were clever little pilferers and could lie in the most convincing fashion. They had heard about the wonders of the sea-side, but had never seen any of them, so that when news reached the croft that the 'new Mission' was fixing up a seaside holiday for the children who attended, they were roused to interest. Hitherto, their only interest in the Mission had been to shie stones at the teachers and to yell into the doorway during meetings; but the prospects of a free holiday and plenty of 'grub' had a magical effect on their behaviour. They decided to join the mission. Pip scrubbed his hands and face and shook the dust off his rags. Winkie also scrubbed and tidied herself and even fastened a bow of ribbon (which she hadn't bought) in her hair. As the scholars trooped in, Pip and Winkie joined them, and they behaved so well that their names were placed on the roll. And so it came about that a week or two later, Pip and Winkie found themselves among the first noisy batch bound for Silton-on-Sea. In the rough servicable garments provided by the mission they were great swells. 'Toffs,' they called themselves.

The railway journey was one long ecstacy. Pip had a delicious fight with a boy who tried to pull Winkie from the window. At every tunnel, they hip-hip-horrayed themselves hoarse and, in between, screamed their favourite choruses. At the stations, they threw orange-peel at the people on the platforms, jeered at the porters and patronised the guard. They had a heavenly time. At last, they reached the seaside and the sight of it almost took away their breath. Here was real sand to play with and the real sea to paddle in. They could hardly believe their eyes, as they gazed into the endless distance, or their hands as, with a sort of reverence, they let the clean, yellow sand dribble through their fingers.

"And to think we shall be here for a whole week, Winkie," exclaimed Pip, feeling as if he were bursting with delight. And Winkie was the same, only more so: for she couldn't utter a word. A shrill whistle brought them to earth and summoned them to a meal such as they had known only in dreams. And did'nt they tuck in! It would have done you good to see them. "You needn't do that, Pip; you may eat as much as you like whilst you are here," smiled one of the teachers as Pip tried to pocket a couple of cakes. Ripping adventures on the shore followed the meal, and though the end of the day found everybody tired, Pip and Winkle were almost afraid to get into the clean, white beds they were told to sleep in.

What a glorious week they had! And if it didn't convert them immediately into little saints, it gave them a taste of a sweeter happier life than they had ever known. They still attend the mission and they find the teachers so chummy and cheery that they cannot stay away. And though they know it not, they are growing into the flowers our Heavenly Father meant them to be.

The "Inquirer" entered upon its 80th year on July 9th. We congratulate the Editor on the good work which his weekly is doing for Unitarianism. To him we were indebted for Mrs. Bernard Allen's portrait in our last issue.

A bazaar to raise £1500 is to be held in November by the people of Chapel Lane Chapel, Bradford, to defray cost of purchase of a house for the minister, and for other needs.

At the Mill Hill Chapel, Leeds, two war memorials have been unveiled, July 17th, one a cenotaph in the Chapel yard with names of 20 men of the chapel or Sunday school who lost their lives, and a tablet in the chapel having 126 names of men associated with chapel or school who had served with the forces.

Miss Mary F. Gill, chairman of the Unitarian Women's Alliance "Friendly Links" Committee, Boston, U.S.A., is on her first visit to England and has received a welcome from our Women's League. 126 Friendly Links have been made between American and British Unitarians.

A successful "Rose Sunday" was held by the Walsall Unitarians on July 10th, Rev. H. Warnock, minister.

Unitarian Ideas.

By the Rev. WILLIAM C. HALL, M.A.

8.—Self-Realization.

I have previously written about our duties to others; so much, indeed, that some of my readers may say: "That is all very well, no doubt; but is there no such thing as a duty to oneself? Whatever I ought to do unto others, is it not true that I owe to myself the duty of self-realization?"

Religion speaks about losing one's soul to find it, giving it away in order to get it. It says that as we sacrifice self, as we render unto others not only what we owe but more than we owe them, we realize self. But that is not all it says. It says also that we are to get life in order to give it, and to realize self that we may make the better sacrifice. It asks us to give ourselves not simply as we are, but after we have made ourselves what we ought to be. Self-realization through self-sacrifice, and self-sacrifice after self-realization: that is what religion demands.

Truly, there is such a thing as the duty to oneself of self-realization. What is it? It is all-round self-cultivation. It is the education and training of the body in all its senses, faculties, and powers, the making this flesh a thoroughly efficient instrument for daily use, healthy, fit, pliable, that the best possible work, whether of hand or brain, may be done persistently; it is the development of the mind, the making it a keener and swifter interpreter of the facts of nature and the problems of life; and it is the awakening of the soul to the outlying and underlying truths of human nature and the universe. It is human culture in the fullest sense, in which one finds perpetual and increasing joy. Self-realization is life in its highest experiences; we realize life as we get to the top of it.

But did ever a man come to self-realization, to the height of his powers of body, mind, and soul without wishing to give himself away. The greatest achievers are ever the great givers; and it is just as we attain unto the joy of self-realization that we feel how much there is that we ought to do for others.

Our Pioneer Preachers.

There may be many Unitarians who know nothing of the existence in their own denomination, of the Order of the Pioneer Preachers. That there is such an Order, the "Fourth Report of the Managers," presented May 13th, 1921, clearly shows. It is a matter of no small historical interest that the Order was founded in 1910 by the Rev. R. J. Campbell, M.A., then of the City Temple, in the midst of his "New Thology" period. When Mr. Campbell resigned his Presidency of the Liberal Christian League, the management of the affairs of the Pioneer Preachers was transferred to a new committee under the auspices of the British and Foreign Unitarian Association, with Mr. Campbell's approval, and he still remains the senior Vice-President. The Order has from that time been a Unitarian Movement.

Five members of the Order live in the Hostel "Unity House," 23, Highbury Place, Islington, London, N.5. Sir John Brunner, Bart., is president of the Committee of Management. The Hostel is the "Preachers" College, in which they follow regular courses of study under the direction of a staff of voluntary Tutors, with the Rev. J. Arthur Pearson as secretary. The five members of the Order have charge of six Unitarian churches: Unity Church, Islington; Stratford; Forest Gate; Avondale Road, Peckham—all in the London area—besides that at Woolwich, and a sixth at Bessels Green, Kent. During 1920, 460 services were conducted, and 175 Sunday School services; 880 visits paid; and 392 week-night meetings assisted, including addresses in the open-air. The Sunday services included sermons preached in churches other than the six named. This is a good record of work.

Several earlier members of the Order have passed from the Hostel through a recognised Unitarian College, and have since become settled ministers of Unitarian Churches, and are doing effective service in their particular spheres. This year two of the men in residence expect to enter the Unitarian Home Missionary College, Manchester, and another enters upon a regular ministerial charge. More young men are needed for our ministry. The Pioneer Preachers' Movement offers to suitable men, just the practical preliminary training and experience often needed, before passing through the theological course of study provided in a more advanced academical institution. Have we not in our churches other young men who will answer to the call? Application should be made to the Secretary: Rev. J. Arther Pearson, 4 Ella Road, Crouch Hill London, N.8

Beg no question, shrink from no conclusion, but follow truth wherever it may lead you.

God is spirit, perfect in power, wisdom, righteousness, and love. He is that Being than whom no higher can be conceived. Nothing too good can be said of Him.

National Unitarian Temperance Association.

NEXT WINTER'S WORK.

The National Unitarian Temperance Association is the denominational body representing a community of 361 churches of which there are 284 in England. Every religious denomination has its Temperance organisation and it is well that we Unitarians are no exception to the rule. T e comparative strength of the Temperance sentiment amongst us is very inadequately indicated by less than 60 societies and Bands of Hope affiliated to our National Association. There are no doubt Bands of Hope and Temperance Societies among us which are not affiliated, and it would be very encouraging if these could be persuaded to come into line and thus show more truly our strength in the Temperance Cause.

But a fairly large proportion of our Churches and Sunday Schools have no Band of Hope. The Association gladly offers help in the starting and establishment of such societies. Any one enclosing a penny stamp to the Secretary, Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13, will receive a little pamphlet entitled "How to Start a Band of Hope," and other Temperance literature, or if sent to the Editor of this magazine the same will be supplied.

The Association is doing more than this. It offers to any Unitarian Church or Sunday School Lantern Lectures free of charge with the Lecturer, the only conditions being that a collection be taken at the lecture in aid of the funds f the Association, and that the school or society accepting the offer shall provide Lantern and operator. The same offer is made to any Unitarian Band of Hope or Temperance Society The Lecturer is making his arrangements for next winter and aims to fill up his dates in advance. Already he is booked for a week in the Birmingham district in October, he hopes that arrangements may mature for a week in the London area, and several weeks in Lancashire, Cheshire, Yorkshire and the Manchester district. Will ministers, committees, and secretaries do all they really can to get applications sent in to him AS EARLY AS POSSIBLE so as to help him to complete his plans?

All Unitarians who are total abstainers ought to be members of this Association. They surely wish well to the Temperance movement, and no doubt they desire that our body of Churches and Sunday Schools should be represented by such an Association as this. There is a just claim upon their sympathy and support. Membership is a very easy and simple matter. An annual subscription of not less than 1s. a year, and sympathisers who are not total abstainers can be honorary members by an annual subscription of not less than 2s. 6d. During the coming winter the list of individual subscribers ought to be doubled if not even before the winter begins.

All applications for the Lantern Lectures should be made to Rev. H. Bodell Smith, 470 Narborough Road, Braunstone, Leicester, who is authorised to receive and acknowled e any new subscriptions.

A THOUGHT: "When you are swimming against the tide of public opinion, be sure you are no dead fish, for they float with the tide and not against it."

THE UNITY OF LIFE.

In this our present world the law of evolution teaches that all life is one; that the different scales of being—vegetable, animal, and human, are linked together, as different stages of organisation and development. Through the lower creation up to man the process goes. Man is dependent on the living things which are lower in the scale than himself.

Further,—Man's life on earth is only one stage in his eternal existence. However long he remains in this world he only realises a very small proportion of his possibilities. He is in the great school of eternity, a spirit clothed in a fleshly body, and this earth is as one great classroom in which he learns just the lessons this world is intended to teach; and when his body has ended its work, he passes into another part of the great school, continuing his education and the unfolding of his faculties on the way to the full and perfect realisation of himself in all the potencies of his being.

Man is immortal—as God is immortal. God has created him a spirit in kind the same as Himself.—a partaker of His divine nature. Man is God's child. God is the Father. Both are equally immortal and imperishable. The communicated Divine nature endures as long as the uncommunicated Source on which it lives. So the life on earth and the continued life hereafter is one. It is all of a piece. Man is the same person here and there.

Broken up as it is in different stages of experience and development there is real unity of man's life in this and through all worlds into which he may be destined to go. His experience here is a training and a preparation for a larger life beyond. Through all eternity there is growth towards godlikeness, continuity of discipline, and education, the same man through all changes towards perfection, one life everlasting, life in God, in which are countless blessings and joys that hath no end.

SUGGESTIVE THOUGHTS

By A UNITARIAN.

God is our nearest relation—our Father, as Christ Jesus taught. Accept this doctrine without reservation, modification, limitation, or qualification. Our duty towards Him is to cultivate an attitude of love, gratitude, trust, obedience, and reverence towards Him. "Walk worthily as dear children!"

No words can describe the difference it will make to our whole life and character if we really believe that there is a God who loves us better than any other being in the world can love us, and is beseeching us to love Him, and give Him our whole heart.

The one God has many names. Ecclesiastes calls Him Omnipotence; Maccabees, Creator; the Epistle to the Ephesians, Liberty; Baruch, Immensity; the Psalms, Wisdom and Truth; St. John, Light; the Book of Kings, Lord; Exodus, Providence; Leviticus, Holiness; Esdras, Justice; Solomon, Compassion; Jesus, Father, and he taught his disciples so to address God.

Another and very beautiful and gracious name for God is the "Holy Spirit," used to signify the sanctifying, illuminating, pursuasive influence of God on the soul of man. The Infinite Spirit pervades the universe just as the spirit of man pervades his body, and acts, consciously or unconsciously, in every atom of it.

What separates us from God and from happiness, is first, self-seeking, and, secondly, sensuality; these are the ways of darkness and death, which hide from us the face of God. True happiness, if rightly understood, consists in doing good.

UNITARIAN MONTHLY

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Post Card Propaganda

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

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